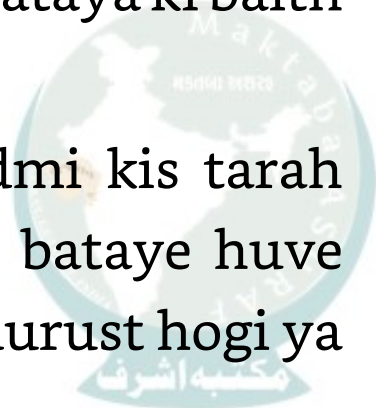


Khurshi Par Namaz Padhne Ka Hukam Aur Masjid-O Me Khurshiy- O Ke Rivaaj Ki Buraiya Mufti Ahmad Khanpuri Db

Sawal

Ek adami ke ghutno me dard he, aur vo dard is tarah he chal phir to sakte he, lekin jab sajde me jaate he to ghutno par vazan aane ki vajah se ghutno me dard hota he, aur is dard ke badjaane ka bhi darr he, to bande ne unko is tarah jawab diya kyo ki aap chal phir sakte he aur kiyam aur ruku sajda dono farz he, isliye kiyam aur ruku kar liya jaye aur jab sajde ka moka aaye to khursi par baith kar ishare se sajda kar liya jaye ye jawab to bande ne diya, baad me ek aalim sahab ke saamne ye masla bande ne pesh kiya, to unho ne bataya ki baith kar ishare se namaz padhli jaye.

To mujhe puchna he aisa aadmi kis tarah namaz ada kar sakta he? Mere bataye huve jawab ke mutallik unki namaz durust hogi ya

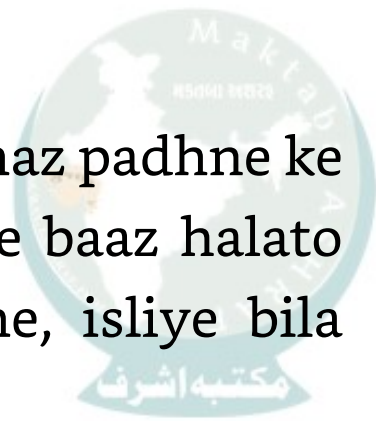


nahi? Agar nahi huvi to un namazo ko dohrna zaruri he ya nahi.

Jawab

Hazrat Mufti Muhammad Taqi Usmani db ka naya tafsili fatava khursi par namaz padhne ke mutallik mahanama 'albalaga' me publish huva he, us me he- 'jo shakhs khade hone par kudrat rakhta ho aur sajda na kar sakta ho use kirat khade ho kar hi karni chahiye, aur agar ruku par bhi kadir he to ruku bhi bakayda karna chahiye, albatta sajde ke wakt zamin par baith jaye, aur ishare se sajda kare, uske baad agar dusri rakat ke liye uthne par bhi kaadir ho to dusri rakat ke liye bhi uth jaye, aur agar isme sakht taklif ho to baaki namaz baith kar ishare se ada kare. Ye surat isliye pasandida he ki sab imamo ke nazdik uski namaz sahi ho jayegi.

Aaghe farmate he ishare se namaz padhne ke liye khursi par baithna agarche baaz halato me jaiz he, lekin afzal nahi he, isliye bila



zarurat aur bila uzar khursi istimal nahi karni chahiye, balki aaj kal khade ho kar ya zamin par baith kar namaz padhne par kudrat hone ke bavajud khursiyo par baith kar namaz ada karne ka jo rivaj chal pada he isme niche di gayi vajaho ki bina par buraiya paayi jati he.

(1) Maazur logo ke liye zamin par baith kar namaz ada karna afzal aur masnun tarika he, usi par hazraate sahaba rd aur baad ke logo ka amal chala aa raha he, khursi par namaz ada karne ka rivaj hamare zamane me hi shuru huva he, kheru lakurun achchhe zamane me iski misal nahi milti, hala ki us zamane me bhi maazur afrad hote the aur khursiya bhi hoti thi.

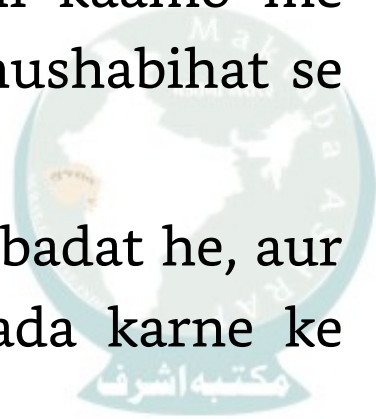
(2) Jo log sharai etebar se maazur nahi he, yani kiyam, ruku aur sajda par kaadir he, unke liye zamin par ya khursi par baith kar farz, wajib namaz ada karna jaiz nahi, jabki ye dekha jata he ki baaz aukat aise gair mazur afrad bhi khursiya dekhkar un par baith kar

namaz ada karne lagte he, jiski vajah se unki namaz hi nahi hoti.

(3) Khursiyo ke bilavajah istimal se safo ko sidha rakhne me bahut kharabi hoti he, hala ki safo ko milane aur sidha karne ki bahut takid aayi he, ek hadees me he apni safe mili huvi rakho aur unko aapass me karib rakho, aur apni gardane barabar rakho, kasam he us zaat ki jiske kabze me meri jaan he, me shaitan ko bakri ke kale bachche ki tarah safo ke darmiyan me ghuste dekhta hu. (Az Mazahir hak 723/1)

(4) Masjido me bila zarurat khursiyo ki ziyadti ki vajah se isaaiyo ke church aur yahudiyo ki ibadat-gah se mushabihat malum hoti he, jaha khursiyo aur bencho par baith kar isaai log ibadat karte he, aur deeni kaamo me yahud aur nasara vagairo ki mushabihat se mana kiya gaya he.

(5) Namaz tavazo aur aajizi ki ibadat he, aur khursi par baith kar namaz ada karne ke

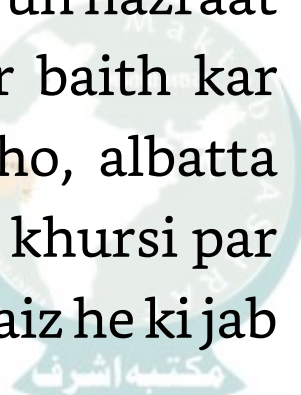


mukable me zamin par baith kar namaz ada karne me ye aajizi bahut achchhe darje me paayi jati he.

(6) Baaz jawan aur tandrust namazi hazraat namaz ke baad in khursiyo par aaram karte he, aur baaz martaba aise namazi khursiyo ko ek halke ki shakal dekar is par baith kar baato me mashgul rehte he, jo masjid ke aadab aur iski shaan ke khilaf he.

(7) Masjido me bagair kisi uzar ke khursiyo ka istimal baaz surto me qurane karim aur buzurg namaziyo ke aadab aur ehteram ke khilaf ho jata he.

Isliye ishare se namaz padhne ke liye bhi jaha tak ho sake khursiyo ke istimal se bachna chahiye aur unke istimal karne valo ka hausla todna chahiye, aur iska istimal sirf un hazraat hi ko karna chahiye jo zamin par baith kar namaz ada karne par kaadir na ho, albatta ruku sajde se maazur afrad ke liye khursi par baith kar namaz ada karna isliye jaaiz he ki jab

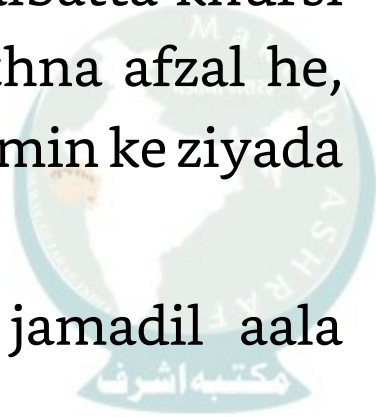


koi shakhs ruku sajde par kaadir na ho to uske liye agarche afzal yahi he ki vo zamin par baith kar kar ishare se namaz ada kare jaisa ki hadees me bayan farmaya gaya he, lekin fukahae kiram ne farmaya he aisa shakhs khade khade ruku aur sajde ka ishara karle to jaaiz hoga.

Chunanche fatahul kadir me he: 'aur agar khade ho kar ishare se namaz padhi to sahi he, magar ye ki baith kar ishara se padhna afzal he, isliye ki vo sajde se ziyada karib he". (fatahul kadir 460/1)

Lihaza jab ishare se namaz padhne vale ke liye zamin hi par baith kar padhna mutayan aur zaruri na huva, balki khade ho kar ishare se bhi padhna jaaiz he, to khursi par baith kar bhi ishare se padhna jaaiz he, albatta khursi ke mukable me zamin par baithna afzal he, kyo ki zamin par baithne vala zamin ke ziyada karib hota he.

(mahanama albalag, karachi, jamadil aala



1434 hijri /April 2013, pg 46 se 48)

Agar vo shakhs zamin par baith kar sajde ka ishara kar sakta he to uske liye yahi afzal he ki zamin par baith kar ishara kare.

Fakat vallaahu taala aalam.

